

MILLENNIUM,

A POEM,

IN FOUR BOOKS.

TO WHICH ARE PREFIXED,

REASONS FROM PROPHECY,

Why the Second Coming of CHRIST, and the Commencement of
his Personal Reign on Earth, are immediately to be expected.



DUBLIN, FOR THE AUTHOR.

MDCCLXXXVII.

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T O
JOSEPHUS THE SECOND,
KING OF BOHEMIA,
AND
EMPEROR OF GERMANY.

IF I knew one Monarch on the Earth who did more honor to Sovereign Power than You, the following sheets should not be inscribed to Josephus. Go on, illustrious Prince, in proving to mankind, that the distinguished abilities of your head, and the amiable qualities of your heart, are united in the great object of rendering your people happy! By the efforts you have made towards abolishing vain forms, idle supersti-

tions, and dangerous religious institutions, you appear to me peculiarly favored by Heaven: And I trust that you are the forerunner of Him, who is not only to have the will, but the power, of establishing virtue and true religion throughout the world.

Though far removed from your exalted situation, I, in my humbler sphere, seek to call my fellow creatures to the contemplation of God--to the simplicity of primitive Christianity--and to the important times in which we live. In doing so, I feel that my heart is congenial to yours; and waving the empty forms of a Courtier, I shall, without ceremony, subscribe myself,

Your unknown Friend,

And Admirer,

The AUTHOR.

Ireland.

R E A S O N S
F R O M
P R O P H E C Y, &c.

IT is truly astonishing, that the study of Prophecy, is not only neglected, but treated with contempt; when, in the first chapter of St. John's Revelation, a blessing is pronounced on him that readeth, and those that hear the words of that Prophecy. For my own part, I am anxious to partake of this benediction, and shall therefore disregard the comments of men.

It is not my intention to discuss such prophecies as have been fulfilled, unless they materially relate to my present object. But I shall closely investigate whether we are, or are not to expect the personal appearance of Christ; and likewise at what period his coming is to happen, and the Millennium to commence.

It will be, in this place, necessary, briefly to consider the second and seventh chapters of Daniel. In the first of these, is Nebuchadnezzar's dream of the image, figuring four great empires. In the second are four beasts, which more fully explain the same thing; and in both a fifth empire is promised, which is to belong to the Saints, and to one like unto the Son of Man, who is to have dominion over all people, nations, and languages, and whose kingdom is not to be destroyed. The four first

great kingdoms are universally allowed to be the Babylonish, Medo-Perfian, Grecian, and Roman empires; and the fifth is certainly yet to come.

But this fifth monarchy is generally taken in a figurative sense. To this I answer, that in that way Scripture could not be fulfilled. The Prophets every where speak of the restoration of the descendants of Jacob, and the glorious reign of the Messiah upon earth. And, without doubt, the scattered Jews are to be gathered together, and to become the seat of empire. It is true, they denied and crucified Christ at his first coming, but in doing so, the sacred writings were confirmed. Two comings are pointed out by innumerable passages; for the reign of the Messiah upon earth is the great subject on which the inspired writers rejoice. And as the first was a state of sufferings and humility; the latter must be of power and glory, which will fulfil all the predictions as to the Jewish nation.

Before the first coming of Jesus, the manner of his birth and death; his riding into Jerusalem upon an ass; the nature of his vesture, and various other things, were foretold, which were not figuratively, but literally fulfilled. In the nineteenth chapter of St. John's Revelation, some very minute particulars, as to his second appearance, are likewise declared in the following words: " And I saw Heaven opened, and be-
 " hold a white horse; and he that sat upon him was called faithful and
 " true, and in righteousness he doth judge and make war. His eyes
 " were as a flame of fire, and on his head were many crowns: and he
 " had a name written, which no man knew but himself: and he was
 " clothed in a vesture dipt in blood: and his name is called, The Word
 " of God. And the armies which were in Heaven followed him upon
 " white horses, clothed in fine linen, white and clean. And out of his
 " mouth goeth a sharp sword, that with it he should smite the nations:
 " and he shall rule them with a rod of iron: and he treadeth the wine-
 " press of the fierceness and wrath of Almighty God. And he hath on
 " his vesture and on his thigh a name written KING OF KINGS, AND

“ **LORD OF LORDS.** And I saw an angel standing in the sun ; and
 “ he cried with a loud voice, saying to all the fowls that fly in the
 “ midst of Heaven, Come, and gather yourselves together unto the
 “ supper of the great God ; that ye may eat the flesh of kings, and the
 “ flesh of captains, and the flesh of mighty men, and the flesh of horses,
 “ and of them that sit upon them, and the flesh of all men, both free
 “ and bond, both small and great. And I saw the beast, and the kings
 “ of the earth, and their armies gathered together to make war against
 “ him that sat on the horse, and against his army. And the beast was
 “ taken, and with him the false prophet that wrought miracles before
 “ him, with which he had deceived them that had received the mark of
 “ the beast, and them that worshipped his image. These both were
 “ cast alive into a lake of fire burning with brimstone. And the remnant
 “ were slain with the sword of him that sat upon the horse, which
 “ sword proceeded out of his mouth : and all the fowls were filled with
 “ their flesh.”

Now how could it with truth be said, “ That no man shall know his
 “ name but himself,” unless he comes again as a Man?—Why should it
 be written on his vesture and on his thigh, “ **KING OF KINGS AND**
 “ **LORD OF LORDS?**” The colour of his garment is to be that of
 blood. He is now to ride upon a white horse, whereas he formerly
 rode upon an ass. The beast and the kings of the earth are to make
 war on him, and to lead their armies against him and his army. In
 short, the whole description denotes, a second personal appearance in
 power and glory ; when he will be actually the King of the kings of the
 earth, and will establish justice and the true religion throughout the
 world.

But the twentieth chapter of the Revelations makes this matter, if
 possible, still clearer. “ And I saw an angel come down from Heaven,
 “ having the key of the bottomless pit, and a great chain in his hand.
 “ And he laid hold on the dragon, that old serpent, which is the devil
 “ and satan, and bound him a thousand years. And cast him into the

“ bottomless pit, and shut him up, and set a seal upon him, that he
 “ should deceive the nations no more, till the thousand years should be
 “ fulfilled : and after that he must be loosed a little season. And I saw
 “ thrones, and they sat upon them, and judgment was given unto them :
 “ and I saw the souls of them that were beheaded for the witness of
 “ Jesus, and for the word of God ; and which had not worshipped the
 “ beast, neither his image, neither had received his mark upon their
 “ foreheads, or in their hands : and they lived and reigned with Christ
 “ a thousand years. But the rest of the dead lived not again until the
 “ thousand years were finished. This is the first resurrection : Blessed
 “ and holy is he that hath part in the first resurrection : on such the se-
 “ cond death hath no power, but they shall be priests of God and of
 “ Christ, and shall reign with him a thousand years. And when the
 “ thousand years are expired, Satan shall be loosed out of his prison,
 “ and shall go out to deceive the nations which are in the four quarters
 “ of the earth, Gog and Magog, to gather them together to battle : the
 “ number of whom is as the sand of the sea. And they went up on the
 “ breadth of the earth, and compassed the camp of the saints and the
 “ beloved city : and fire came down from God out of Heaven, and de-
 “ voured them. And the devil that deceived them, was cast into the
 “ lake of fire and brimstone, where the beast and the false prophet are,
 “ and shall be tormented day and night, for ever and ever. And I saw
 “ a great white throne, and him that sat on it, from whose face the
 “ earth and the heavens fled away, and there was found no place for
 “ them. And I saw the dead, small and great, stand before God ; and
 “ the books were opened : and another book was opened, which is the
 “ book of life : and the dead were judged out of those things which
 “ were written in the books according to their works. And the sea
 “ gave up the dead which were in it ; and death and hell delivered up
 “ the dead which were in them ; and they were judged every man ac-
 “ cording to their works. And death and hell were cast into the lake
 “ of fire : This is the second death. And whosoever was not found
 “ written in the book of life, was cast into the lake of fire.”

Now can any thing be clearer, than that Christ and his elect shall reign and live on this earth for one thousand years? This was the belief of the early christians, and they wisely hasted to shed their blood as martyrs, being certain of rising again, and partaking of the Millennium. The idea of those who have never examined this part of Scripture is, that Christ's second coming is the end of the world, and the final judgment of all men. But surely language cannot, in plainer terms, assert the reverse. A first resurrection, and one thousand years after it, are clearly expressed, before this present globe passes away, and then the last judgment is to take place. Nor can the ingenuity of man give this prophecy any other explanation.

I shall now proceed to an enquiry as to the times of this glorious event, when the Millennium is to follow, and in doing so, it will be necessary to consider minutely the fourth kingdom mentioned in Daniel, and the subsequent events. The second chapter of that Prophet, beginning with the fortieth verse, is as follows: " And the fourth kingdom
 " shall be strong as iron: forasmuch as iron breaketh in pieces, and
 " subdueth all things: and as iron that breaketh all these, shall it
 " break in pieces and bruise. And whereas thou sawest the feet and
 " toes, part of potters clay, and part of iron: the kingdom shall be di-
 " vided, but there shall be in it of the strength of the iron, forasmuch
 " as thou sawest the iron mixed with miry clay. And as the toes of the
 " feet were part of iron and part of clay; so the kingdom shall be part-
 " ly strong and partly broken. And whereas thou sawest iron mixed
 " with miry clay, they shall mingle themselves with the seed of men:
 " but they shall not cleave one to another, even as iron is not mixed
 " with clay. And in the days of these kings shall the God of Heaven
 " set up a kingdom, which shall never be destroyed: and the kingdom
 " shall not be left to other people, but it shall break in pieces and con-
 " sume all these kingdoms, and it shall stand for ever. Forasmuch as
 " thou sawest that the stone was cut out of the mountain without hands,
 " and that it brake in pieces the iron, the brass, the clay, the silver,

“ and the gold ; the Great God hath made known to the king what
 “ shall come to pass hereafter : and the dream is certain, and the inter-
 “ pretation thereof sure.”

In the seventh chapter of Daniel from the seventh verse, this matter is still more fully treated of. “ After this I saw in the night visions,
 “ and behold, a fourth beast, dreadful and terrible, and strong exceedingly ; and it had great iron teeth : it devoured and brake in pieces,
 “ and stamped the residue with the feet of it, and it was diverse from all
 “ the beasts that were before it, and it had ten horns. I considered the
 “ horns, and behold, there came up among them another little horn
 “ before whom there were three of the first horns pluckt up by the
 “ roots : and behold, in this horn were eyes like the eyes of man, and
 “ a mouth speaking great things. I beheld till the thrones were cast
 “ down, and the Ancient of Days did sit, whose garment was white as
 “ snow, and the hair of his head like the pure wool : his throne was
 “ like the fiery flame, and his wheels as burning fire. A fiery stream
 “ issued and came forth from before him : thousand thousands ministered
 “ unto him, and ten thousand times ten thousand stood before him : the
 “ judgment was set, and the books were opened. I beheld then be-
 “ cause of the voice of the great words which the horn spake : I beheld
 “ even till the beast was slain, and his body destroyed, and given to the
 “ burning flame. As concerning the rest of the beasts, they had their
 “ dominion taken away ; yet their lives were prolonged for a season
 “ and time. I saw in the night visions, and behold one like the Son of
 “ Man, came with the clouds of Heaven, and came to the Ancient of
 “ Days, and they brought him near before him. And there was given
 “ him dominion and glory, and a kingdom, that all people, nations, and
 “ languages, should serve him : his dominion is an everlasting dominion,
 “ which shall not pass away, and his kingdom that which shall not be
 “ destroyed. I Daniel was grieved in my spirit, in the midst of my
 “ body, and the visions of my head troubled me. I came near unto
 “ one of them that stood by, and asked him the truth of all this : so he

“ told me, and made me know the interpretation of the thing. These
 “ great beasts, which are four, are four kings, which shall arise out of
 “ the earth. But the saints of the most High shall take the kingdom,
 “ and possess the kingdom for ever, even for ever and ever. Then I
 “ would know the truth of the fourth beast, which was diverse from all
 “ the others, exceedingly dreadful, whose teeth were of iron, and his
 “ nails of brass, which devoured, brake in pieces, and stamped the re-
 “ sidue with his feet. And of the ten horns that were on his head, and
 “ of the other which came up, and before whom three fell, even of
 “ that horn that had eyes, and a mouth that spake very great things,
 “ whose look was more stout than his fellows. I beheld, and the same
 “ horn made war with the saints, and prevailed against them: until the
 “ Ancient of Days came, and judgment was given to the saints of the
 “ most High; and the time came that the saints possessed the kingdom.
 “ Thus he said, The fourth Beast shall be the fourth kingdom upon
 “ earth, which shall be diverse from all kingdoms, and shall devour
 “ the whole earth, and shall tread it down, and break it in pieces. And
 “ the ten horns out of his kingdom are ten kings that shall arise: and
 “ another shall arise after them, and he shall be diverse from the first,
 “ and he shall subdue three kings. And he shall speak great words
 “ against the most High, and shall wear out the saints of the most High,
 “ and think to change times and laws: and they shall be given into his
 “ hand, until a time and times, and the dividing of time. But the judg-
 “ ment shall sit, and they shall take away his dominion, to consume,
 “ and to destroy it unto the end. And the kingdom and dominion,
 “ and the greatness of the kingdom under the whole Heaven, shall be
 “ given to the people of the saints of the most High, whose kingdom is
 “ an everlasting kingdom, and all dominions shall serve and obey him.”

All commentators are agreed, that the legs of iron and the fourth
 Beast denote the Roman Empire. But Sir Isaac Newton well observes,
 that it only means Italy, and those countries of Europe which never
 composed any part of the first three Beasts; for in this very prophecy it

is said, " That the lives of the rest of the Beasts were prolonged, though " their dominion was taken away." Now, when the Roman Empire was divided into Eastern and Western, the latter Empire contained only what constituted the fourth Beast, and the former was made up of the other three.

The fourth Beast, or Western Roman Empire, was to break into ten kingdoms, as denoted by the toes of the Image, and the ten horns of the Beast ; and then another kingdom, or little horn, was to arise, which was to be of a very different nature, and is indeed one of the most marked subjects of Prophecy. In order, therefore, to know where we are to look for this little or eleventh horn, we must first see at what period the Western Empire was divided into ten kingdoms.

For this I shall quote a passage from Sir Isaac Newton's Treatise on Prophecy ; a book which I most seriously recommend to all who study these important subjects. His sixth chapter begins thus,

" Now, by the wars above described, the Western Empire of the " Romans, about the time that Rome was besieged and taken by the " Goths, became broken into the following ten kingdoms.

- " 1. The kingdom of the Vandals and Alans, in Spain and Africa.
- " 2. The kingdom of the Suevians, in Spain.
- " 3. The kingdom of the Visigoths.
- " 4. The kingdom of the Alans, in Gallia.
- " 5. The kingdom of the Burgundians.
- " 6. The kingdom of the Franks.
- " 7. The kingdom of the Britains.
- " 8. The kingdom of the Hunns.
- " 9. The kingdom of the Lombards.
- " 10. The kingdom of Ravenna."

From the same author I find that this division of the Western Empire was compleated about the year 408 ; and as the little horn was to arise after them, and to grow up amongst them, we know to a certainty, that

we are not to look for it, prior to that æra. This eleventh horn was to have eyes like the eyes of a man, and a mouth speaking great things ; and his look was more stout than his fellows, and he was to subdue three kings, and to speak great words against the Most High, and to have power for a time, times, and half a time. Sir Isaac thus explains these passages : “ Kings are put for kingdoms as above ; and therefore the “ little horn is a little kingdom. It was a horn of the fourth Beast, and “ rooted up three of his first horns ; and therefore we are to look for it “ among the nations of the Latin Empire, after the rise of the ten horns. “ But it was a kingdom of a different kind from the other ten kingdoms ; “ having a life or soul peculiar to itself, with eyes and a mouth. By “ its eyes it was a seer ; and by its mouth speaking great things, and “ changing times and laws, it was a prophet as well as a king. “ And such a seer, a prophet, and a king, is the church of Rome.”

For the fuller examination of the rise of the Papal power, I must now turn to the Revelation of St. John. In his thirteenth chapter and 1st verse, are these words, “ And I saw a wild Beast arise up out of the sea, “ having seven heads and ten horns, and upon his horns ten crowns, “ and upon his heads the names of Blasphemy.” In the fifth verse, “ And there was given unto him a mouth, speaking great things, and “ blasphemies ; and power was given unto him forty and two months.” In the seventh verse, “ And it was given unto him to make war with “ the saints, and to overcome them.” Now, this is only a fuller description of the little horn of Daniel ; and we find from it, that time, times, and half a time, are forty and two months. In the seventeenth chapter of Revelation, the Papal power is more fully described under the name of Babylon and the great Whore ; and the seven heads are thus explained, verse the ninth : “ Here is the mind that has wisdom. The seven heads “ are seven mountains, on which the Woman sits :” and the eighteenth verse says, “ And the Woman which thou sawest, is that great city “ which reigns over the kings of the earth.” Which answers to Rome, and to no other place whatsoever.

But as these passages of scripture describe the Papal power; so doth the twelfth chapter point out the progress of the true church, under the name of a Woman cloathed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. Now, we are told, this Woman is to go into the wilderness, where she was to be nourished for a time, times, and half a time. This is just the period that the little horn, or false church is to have power. As therefore the Woman is to go into distress, when the Papal power arises, if we can find out a date, before which it is foretold that the Woman goes into the wilderness, a new light will be thrown on the rise of the Beast.

The fourteenth verse of the twelfth chapter of the Revelation says, "And to the Woman were given two wings of a great Eagle, that she might fly into the wilderness, into her place; where she is nourished for a time, and times, and half a time, from the face of the serpent." Now the Eagle was the well known standard of the Roman power, and might well denote the Roman Empire: and its being divided into Eastern and Western, is finely figured under the description of two wings. Therefore the Woman was to go into the wilderness, and the Beast to arise whilst the Western Empire existed; for after it expired the Eagle had but one wing. The destruction of the Western Empire was in the year 476; and consequently the rise of the Beast must have been before that æra. And we have already ascertained, that it was subsequent to the year 408.

By the conquests made by different Barbarians prior to the year 408, we find the kingdom of Ravenna, the sole territory that acknowledged the western emperor. Rome was a part of it, but the emperor made Ravenna the seat of government, as a place of greater security. In the years 451, 452, and 453, Attila still farther weakened this declining power; but in the year 455, it received its fatal blow from the hands of Genferic, king of the Vandals. In this year he took the city of Rome, and sacked it for fourteen days together, not even sparing its most sacred places. The Bishop of Rome was however far from suffering in his

power, by this calamity ; but on the contrary, it laid the foundation of his greatness. Ignorance and barbarism were every where established throughout what had been the western empire. But most of these conquerors became idolatrous christians ; and their being at once illiterate and superstitious, made them ready to receive the most absurd and extravagant doctrines. This subversion of the western empire, was absolutely necessary to the rise of the little horn ; for amongst the enlightened and polished Romans, it could never have flourished. The taking of Rome in the year 455, with the ravages committed, was one of the most dreadful events that had ever happened to that capital. By it also the solid foundation of the false church was established, and from that time we shall see it in the dark ages that followed, gradually rising to its summit. It is in this year therefore, that I place the abomination that maketh desolate, and from it I shall give you a concise history of the Papal power.

Leo, the first, and surnamed the great, was raised to the See of Rome in the year 440. One of his predecessors named Damasus, had obtained an edict from the emperors Gratian and Valentinian, in the year 378, or 379, by which the power of the bishop of Rome was greatly enlarged. But the authority claimed by the bishops of Rome, under this edict, was scarcely any where admitted, and Leo, in the year 445, therefore thought proper to obtain a new one, to the same effect, from Valentinian the third. In the year 451, a council was held at Chalcedon, of the christian bishops of both eastern and western empires ; and Leo instead of going in person, sent his legates. They were permitted to preside, and in the condemnation of Dioscorus, a bishop, are these remarkable words : “ Leo, the
 “ most holy archbishop of great and old Rome, by us (his delegates)
 “ and this sacred assembly, together with the most blessed Apostle, St.
 “ Peter, who is the rock, the ground of the catholic church, and the
 “ foundation of the true faith, bereaveth him of all his dignity.” No general council had before paid such honours to the bishop of Rome, or so far admitted his supremacy. But Leo and his legates were extremely

angry, and absolutely protested against another decree of this assembly, which asserted that the see of Constantinople, was next in place, and equal in dignity to that of Rome. The papal power was therefore not yet absolutely risen, though on the eve of it; and this is a farther confirmation of the taking of Rome, in the year 455, being the event from which "the time, times, and half a time," are to take their commencement. Leo himself, is a character well suited to this æra. He was one of the ablest and most ambitious of the bishops of Rome. He openly claimed and asserted superior power in his see; and the very appellation of great, by which he is handed down to posterity, is an additional proof that the beast arose in his pontificate. But when the number of years denoted by the expression of "time, times, and half a time," is explained: and when the events of that year in which this period expires are examined, we shall be still better able to ascertain the truth of my conjecture.

I shall not attempt a minute detail of the progress of the little horn, but confine myself to its most leading features. In the year 503, Theodorick, king of the Goths, who resided at Ravenna, and to whom Rome was subordinate, went to Rome, and presided in an ecclesiastical council, where it was for the first time laid down, that the Pope was accountable to God only; and this was, in fact, an assertion of his infallibility. But though supreme as to the church, it was not till the year 755, that the Pope became a temporal prince. Pope Stephen the third, a little before that time, had so much influence, as to oblige Pepin, king of France, to cross the Alps, and engage his enemies, the Lombards. From whom Pepin took the exarchate of Ravenna, and the city of Pentapolis, with its territory, both which he gave to Stephen and his successors; laying the keys of those cities on the high altar, which is raised over the tomb of St. Peter. And this was the first kingdom which fell to the little horn.

In the years 773 and 774, Charlemagne, the son and successor of Pepin, led a body of forces to support Pope Adrian, who was attacked

by the Lombards. Charlemagne was successful, and overturned their kingdom; which, after the example of his father, he likewise bestowed to the Papal power, and it was the second kingdom that fell to the holy see. In return, Charlemagne was made Patricius by the Roman people, and no new Pope was to be legally elected, until his nomination was confirmed by Charlemagne.

In the year 796, Leo the third was raised to the Papal chair. But though the Popes were now possessed of Ravenna, and the kingdom of the Lombards, yet Rome, the place of their residence, was governed by the senate and people. Leo, therefore, solicited Charlemagne to subject Rome, and to bestow it on the Popes, though in subordination to himself. This application highly irritated the Romans, and accusing Leo of various offences, they forced him to fly. Charlemagne thereupon sent him back in the year 799 with a powerful retinue; and in the following year Charlemagne entered Rome himself, and presided in a council of Italian and French bishops; which council declared, that Leo's adversaries could not be heard, because the Pope being the supreme judge of all men, was above being judged by any other than himself. The Pope then made a solemn declaration of his innocence, and was thereby acquitted. On which three hundred Romans, who had been his chief enemies, were in one day beheaded; some of the clergy, who had accused him, were banished, and Leo was of course most fully reinstated.

Charlemagne for all this deserved a recompence from Leo; and the western empire, which had been annihilated in 476, was for this purpose at least nominally revived. The senate and people of Rome thereupon created Charlemagne their Emperor; and on Christmas-day, in the year 800, he was crowned and anointed by Leo, who on that occasion worshipped Charlemagne, after the same manner as the former Roman Emperors were adored. The coins of Rome afterwards bore the Emperor's image. Charlemagne was also created Consul, and his son Pepin was crowned King of Italy. But with all these high-sounding titles be-

flowed on Charlemagne and his son, the Pope alone was to be the solid gainer. Rome and its territory was presented to Leo and his successors; and this made the third kingdom which yielded to the little Horn. For Rome, after the fall of the kingdom of Ravenna, became an independent state, and remained so till it was thus subjected by Leo and Charlemagne. Charlemagne still further aggrandized the Pope, by obliging all the different nations which he conquered to become Christians, and as a mark of it, to pay Peter-pence to the head of the church, and tithes to the clergy. Thus this powerful conqueror, who began the new Western Empire, which continues to this day, under the general name of the Empire of Germany, was the great aggrandizer of the little Horn. And for a time the Popes acknowledged the supreme power of the succeeding Emperors.

To Leo the third is imputed the origin of kissing the Pope's toe; and in his days saints began to be canonized, and pardons and indulgences to be granted.

Ludovicus Pius, the son and successor of Charlemagne, confirmed all the donations of his father and grandfather to the holy see. In this confirmation he first names Rome, with its dutchy, extending into Tuscany and Campania. Then the Exarchate of Ravenna and Pentapolis. And lastly the territories taken from the Lombards. These were to be held of the Emperor for the use of the church, without the Emperor's meddling therewith, or with the jurisdiction or power of the Pope therein, unless called thereto in certain cases. From this time forth the Popes coined money; the Emperor's effigy being on one side, and their own on the reverse. By these three territories they had a right to a triple crown, which they afterwards put on. And thus without intending it, they bear a constant memorial, that the Papal power is the little Horn of Daniel, and the wild Beast of St. John, before whom three kingdoms should fall.

This astonishing power, which was founded on ignorance and superstition, was still encreasing; till at length, under the minority of the Em-

peror Henry the fourth, it attained its summit. In the year 1061, Pope Alexander the second was elected, and for the first time since Charlemagne the Emperor's confirmation was laid aside. The guardians of the young Henry thereupon called the council of Basil, and few but the Emperor's friends attending, Alexander was deposed and another elected. But Alexander despised their mandates, and continued in his office. Hildebrand, who was Alexander's adviser, on his death was raised to the Popedom, under the title of Gregory the seventh. He instantly asserted the supremacy of the Pope over all Christian Princes. He declared that no layman had a right to present to benefices, and that he would excommunicate whoever dared to do so. So far was he from asking the young Emperor to confirm his power, that he openly accused Henry of disobedience, by presenting to vacant benefices, and summoned him to come before him to answer for his conduct. And on Henry's refusal, Gregory excommunicated and deposed him, at the same time absolving all his subjects from their allegiance.

Henry at first despised these proceedings. But to such a degree had the Papal power arisen, over the consciences of ignorant and superstitious men, that the crown of the Emperor tottered on his head. He was forced to submit; and set out for Italy to implore the forgiveness of the Holy Father. And Gregory, to shew the extensiveness of his power, though it was in the depth of winter, kept the Emperor for three days and three nights, bare-footed and bare-headed, before the gates of the palace where he then resided; after which Henry was admitted, and received the Pope's pardon. From this period, for several centuries, the will of the Pope became almost the law of Europe; and there was not a state within the bounds of the Western Empire, that did not more or less experience the most extravagant exertions of his power.

Towards the close of the twelfth century, a little light pervaded this dreadful darkness. A people called the Albigenes, who inhabited parts of Piedmont and Languedoc, declared against the Papal power, and asserted that Scripture alone was the true rule of conduct. On this in-

quisitors were sent to try all who asserted such doctrines, and the neighbouring Princes assisting the Pope, thousands of these faithful witnesses of the truth were burned to ashes, or perished by the sword. Thus began the inquisition; and regular inquisitors were afterwards established in different cities, as the support of the Papacy from time to time required them.

In the year 1138, a very material change took place in the election of Popes. Before this, the Pope was chosen by the people of Rome. But this right was now transferred to the Cardinals, a body of clergy next in dignity to the head of the church. In 1216, it was also established, that two thirds of the Cardinals must agree before any election was valid; and at this time the Cardinals were no more than sixteen in number.

In the year 1378, on the vacancy of the Papal chair, a terrible schism took place amongst the Cardinals, and to the great disgrace of their body, each party nominated a Pope. The different nations of Christendom also divided, and some acknowledged the Pope who resided at Rome, whilst others believed in the infallibility of him who fixed his residence at Avignon. The death of one of these Popes by no means settled this schism; for the Cardinals of that faction elected another, and the opposite Cardinals, when an opportunity offered, followed the example. Two infallible Popes were thus continued till the year 1409, when a general council was called at Pisa. These delegates of Christendom deposed both the then Popes, and elected a third. But this, so far from healing the dreadful wound which had been given to the infallibility of the Papacy, only increased it. All three asserted, and exercised their power, and each of them found themselves at the head of numerous partizans.

To find a remedy for such disorders, the council of Constance was called in the year 1414, and being one of the greatest that had ever assembled, its decision was carried into execution. The three Popes were deposed, and a new one elected; and after a little time his authority

was universally acknowledged. But a severe blow was now given to the Papal infallibility; for it was at this meeting declared, that the decision of a general council was superior to that of the Pope. This was a very different language from that used by the council at which Charlemagne, in the year 800, presided; where it was laid down,—That the Pope, being the supreme judge of all men, was above being judged by any other than himself.

Some time before the council of Constance, JOHN WICKLIFF, of Oxford in England, boldly attacked the Papal power; and though his doctrine was condemned in his own country, yet it spread into the continent. JOHN HUSS of Prague was one of Wickliff's strenuous followers; and JEROME, the disciple of Huss, was equally bold in the same opinion. These two were summoned to answer for their heresy before this council, and the then Emperor, Charles the fourth, having promised them safety, both attended. Huss most undauntedly asserted reason and scripture, against the abominable tenets of the Beast; and being condemned to be burnt, he suffered martyrdom in the year 1415, as did his disciple Jerome soon after, notwithstanding the promise of their Emperor. Their doctrines however survived them, and in the next century they were to have a number of imitators.

In the year 1513, Leo the tenth ascended the Papal chair. He was one of the most voluptuous and expensive of men; and was obliged to seek every means by which money could be raised. One of the greatest sources of the Papal revenue was the sale of indulgences, pardons, and absolutions: and to such an excess was this arisen, that a table was hung up in the Roman Chancery with the price of every crime. Dr. Robertson, in his history of Charles the fifth, gives the following specimen.—A deacon guilty of murder was absolved for twenty crowns. A bishop or abbot might assassinate for three hundred livres. An ecclesiastic might commit uncleanness, though with the most aggravating circumstances, for the same sum; and so of other crimes. Leo therefore resolved to use this mode of raising money in the most extensive man-

ner. The usual way was only to sell pardons for past offences; but to dispose of a privilege during the life of the purchaser, to commit every species of crimes, without fear of future punishment, must be infinitely more productive. It is true, this was encroaching on the fund of his successors, but Leo's wants were pressing; and the following is a copy of one of these instruments, which I take from the 79th page of the second volume of Robertson's history of Charles the fifth.

“ May our Lord Jesus Christ have mercy upon thee, and absolve
 “ thee by the merits of his most holy passion. And I (THE PERSON
 “ WHO SOLD THEM) by his authority, that of his blessed apostles Peter
 “ and Paul, and of the most holy Pope, granted and committed to me
 “ in these parts, do absolve thee, first, from all ecclesiastical censures,
 “ in whatever manner they have been incurred, and then from all thy
 “ sins, transgressions, and excesses, how enormous soever they may be;
 “ even from such as was reserved for the cognizance of the holy see:
 “ And as far as the keys of the holy church extend, I remit to you all
 “ punishment which you deserve in purgatory on their account. And
 “ I restore you to the holy sacraments of the church, to the unity of
 “ the faithful, and to that innocence and purity which you possessed at
 “ baptism; so that when you die, the gates of punishment shall be
 “ shut, and the gates of the paradise of delight shall be opened. And
 “ if you shall not die at present, this grace shall remain in full force
 “ when you are at the point of death. In the name of the Father, and
 “ the Son, and the Holy Ghost.”

The sale of indulgences had usually been given to the Augustine Friars; but Leo now thought proper to intrust them to the Dominicans. This most highly offended the Augustines, and one of them, whose name was MARTIN LUTHER, determined to attack the efficacy of indulgences altogether. In his pursuit of this subject, various other things belonging to the Papacy appeared to him equally contrary to scripture; and at length he boldly asserted that the Pope was Anti-Christ.

Many things had prepared the way for a revolt from the church of Rome. Two or three Popes at a time, and the decision of the council of Constance, had given a fatal blow to the infallibility of the Papacy. The lives of many of the Popes had been most notoriously profligate, and their claims to peculiar piety were thereby rendered ridiculous. But the greatest enemy of all to the Papacy was the Art of PRINTING, which had lately been found out. Before that, books of all kinds were scarce, and very few of the laity could either write or read. The priests, therefore, to whom what little knowledge was then in Christendom was confined, made their hearers believe whatever they thought proper. The whole fabrick of Anti-Christ was founded on the ignorance which prevailed, and with the increase of knowledge it was to moulder away.

Luther soon found himself supported by numbers; and amongst his followers, there were some of the highest rank. He now translated the Holy Scriptures into the German language, and having printed an edition of it, copies were had at a trivial expence. All who could read eagerly perused these sacred Truths, which had been so long confined to the dead languages, and perverted by an avaricious and dissolute clergy. The Reformists, therefore, every day gained ground, and Leo in vain thundered out his bulls, and lighted his faggots. Zuinglius, and after him Calvin preached the Reformation with success in Switzerland. Denmark and Sweden embraced Lutheranism. Multitudes in France were converted; and Henry the eighth of England, though not from religious motives, in the year 1534, threw off the Papal yoke.

But the Popes of the 16th and 17th centuries did not tamely submit to this diminution of their power. All those Princes who still acknowledged the see of Rome, were encouraged to the most cruel persecutions of such of their subjects as embraced the Reformation. Thousands upon thousands were burned at the stake, gloriously preferring death with truth, to life and falsehood. Then was seen the "scarlet whore," "drunken with the blood of the saints:" and the prophetic character

which was drawn of the Papacy in Daniel, and the Apocalypse of St. John, seems rather the history than the prediction of its cruelties. But all its bloody machinations were in vain, and the real power of the Beast was soon to be no more.

Of all the countries which embraced the Reformation, GREAT BRITAIN was the most formidable. Indeed since the glorious reign of Elizabeth, it has been the greatest nation of Europe, if not of the world. It was therefore in fact by the power of these islands that the Papacy received its overthrow. But before that was accomplished, many struggles took place. The bloody Mary, infligated by the see of Rome, let loose both fire and sword. James the first, and the Lords and Commons of England narrowly escaped the gunpowder plot. The Protestant Religion was in the utmost danger on the succession of James the second, until it was rescued by the Revolution of 1688. And it could not be said to be firmly established till the year 1715, when, by the defeat of a Popish Pretender, the Hanoverian succession was confirmed on the throne. This was not merely a dispute between two competitors for a crown; it was a contest between the little Horn and the true Church. Had a Popish Prince succeeded, he would have established his own religion; and the Protestant states of the Continent, wanting the support of Great Britain, would have been over-powered. Here then is a most marked event as to the Papacy; and by it, in my opinion, the period which Daniel says, the little Horn was to have power did actually expire.

The little Horn of Daniel was to have power for a time, times, and half a time. The wild beast of the Revelation, which is clearly the same, was to have power for forty and two months. At twelve months to the year this is three years and one half. And at thirty days to each month, which was the old calculation, it makes 1260 days. This is still further explained in the 12th chapter of the Revelation, in describing the woman's going into the wilderness, for by the 14th verse, The woman is nourished for a time, times, and half a time. And in the

6th verse a description of the same thing is in these words: " And the woman fled into the wilderness, where she has a place prepared of God, that they should feed her a thousand two hundred and three-score days." We therefore know to a certainty, that time, times, and half a time, stands for 1260 days, and days in prophetic language are years. From the year 455, to the year 1715, is exactly that space of time. A most marked event begins and ends this period. It answers to the rise and decline of the Papacy, And well may the Woman or True Church be said to have gone into the wilderness, under Leo the Great, and to have come out of it, when by the firm establishment of the Hanoverian succession, all who sought Truth could with safety investigate the Holy Scriptures in Great Britain.

But it will be said, the year 1715 is past, and the Papal Power is still in existence, nor is the Millennium yet arrived. True. And so has Scripture denoted. In the viith chapter of Daniel, and the 26th verse, are these words: " But the judgment shall sit, and they shall take away his dominion to destroy it unto the end." This is said of the little Horn, after having declared it should have power for a time, times, and half a time. Its destruction therefore was not to be instant, but gradual; and by two subsequent passages in Daniel, I think the very date of the establishment of God's kingdom upon earth is clearly revealed.

In the eleventh verse of the last chapter of Daniel, and those which follow, it is thus written: " And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days. Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days. But go thou thy way, till the end be: for thou shalt rest, and stand in thy lot at the end of the days." The 1260 years of the little Horn's power, and these two periods take their commencement from the same year; for the little Horn was the very abomination that maketh desolate. The 1290 years therefore fell in the year 1745, when a new, though still more futile attempt was made to set aside the Hanoverian

succession, and to place the British sceptre in the hands of a Popish Prince. But in these thirty years, from the year 1715, the Pope had not been able to raise any public persecution against Protestants in any country whatsoever; nor did he attempt to exercise any dominion in regard to temporal affairs. And though he retained his territories, and was acknowledged in several countries, as the head of the Church, yet the wonderful power of the beast was expired.

The last period of 1335 years from the abomination that maketh desolate being set up, ends in the year 1790, and is just forty-five years more than the second. Daniel is then to stand in his lot, and is to be blessed; which exactly answers to the commencement of the Millennium and the first Resurrection, as described in the xxth chapter of Revelations. Since the year 1745, the decline of the Papacy has been astonishingly rapid. The Jesuits, who began in 1537, under Ignatius Loyola, and who were the great support of the Romish See, in these latter days abolished. The inquisitions either set aside, or only employed as temporal courts. The present great and respectable Emperor of the West, gradually overturning the small remains of the Papal authority. The other day, even in Rome, the Pope defeated in a suit for property. Where then is now the power which could dethrone kings—absolve subjects from their allegiance—raise immense sums by the sale of a right to commit offences—commit thousands to the flames by the efficacy of its bulls—and execute every species of the most absolute and dreadful tyranny?—Has not “the Judgment sat,” which is to annihilate the little Horn? And is it not already on the point of dissolution?

There is another prophecy of Daniel, which tells the time that was to elapse, before the final destruction of the Papal power. In the third year of king Belshazzar, Daniel, as you will find in his eighth chapter, had a vision, which begins with the rise of the Medo-Persian Empire, and ends with a description of the Papal power, which was to stand up against the prince of princes, and be broken without hand. And in the thirteenth verse of that chapter are these words, “Then I heard

“ one saint speaking, and another saint said unto that certain saint which
 “ spake, How long shall be the vision concerning the daily sacrifice,
 “ and the transgression of desolation, to give both the sanctuary, and
 “ the host to be trodden under foot? And he said unto me, Unto
 “ two thousand three hundred days: then shall the sanctuary be cleans-
 “ ed.” Now you will observe, that the three periods which I have al-
 ready treated of, and which are so much shorter than this one, had all
 their date, from the abomination which maketh desolate. But the saint’s
 question is, How long shall be the vision concerning the chief things
 which it treats of, and we find the answer is conformable, being for no
 less than 2300 years. These years therefore commence at the time
 Daniel saw the vision, which was about 550 years before Christ, and
 they ended about the year 1750. The expression in Daniel is, that at the
 expiration of those days, the sanctuary should be cleansed. Now it is
 the beast that defileth the sanctuary! With its fall the sanctuary may
 well be said to be cleansed, and these 2300 years do actually end in
 the last 45 years of the existence of the little Horn, according to my
 former explanation.

Some will perhaps alledge, that I date the 2300 years erroneously: I
 shall therefore give an additional reason why they must at all events be
 now expired. All must allow that these years commenced before the
 first great event contained in that vision. This was the rise of the Medo-
 Persian Empire; and it was founded by Cyrus 536 years before Christ.
 Therefore, even in this way, the 2300 years are expired, and the sanc-
 tuary is now cleansing. That the Papal power has arisen, passed its
 summit, and gone into decay, is beyond all doubt. That with its de-
 struction, the second coming of Christ and the Millennium will happen,
 is one of the clearest parts of Prophecy. That the 2300 years are ex-
 pired, will scarcely be denied. That the events, which mark the two
 first periods I treated of, most wonderfully correspond, will I trust be
 admitted. And that the forty years which are passed, of the last forty-
 five years, are truly applicable, will not be controverted. Add to all

these proofs, the extraordinary circumstances which have arisen in the course of a few years past. The hurricanes, pestilences, famines, and epidemic diseases which have abounded—The earthquakes in Calabria and Sicily, and in a variety of other places—The new planet which has been discovered—The ball of fire, which, in 1783, was seen at the same time in almost every part of Great Britain and Ireland:—In the spring of the same year, of a clear night, with neither cloud nor moon, a perfect steady bow, of a pale colour, but about the breadth of a rainbow, extended from the east to west, and was seen by numbers in Ireland.—A similar bow was seen at night in America the August following—This last spring, at noon-day, and without a cloud in the sky, there were observed at Moscow, three circles round the sun, with five smaller suns, and a crescent under them. Besides innumerable other Meteors in various countries, though of less magnitude.

Before the second coming of CHRIST, we are told in St. Luke, there shall be various astonishing things, and bid to look up when these things begin to come to pass; for then our Redemption draweth nigh. And surely we have every reason to believe that these are the times!

LET US THEN WATCH AND BE PREPARED.

M I L L E N N I U M,

A P O E M,

I N F O U R B O O K S.

F I R S T B O O K.

ALMIGHTY Father ! to my pray'r attend !

Thy glory will I make my joyful theme,

If language worthy of the bold attempt,

Shall swell my numbers, and inspire my song.

Almighty Father ! aid my pen ! ambitious

To proclaim, Prophetic Truth : and to declare

H

The wonders John foretold in part fulfill'd,
 And soon to be in all. E'en now, the fire
 For Babylon doth blaze. Calabria now, *
 Gives dreadful warning. Devoted wretches, hear!
 All idle, ostentatious worship, cease.
 The mock'ry of perfidious teachers, leave.
 Those simple truths, the blessed Jesus taught,
 Sink in your minds, and cleanse your inmost hearts,
 That you may worship God, in perfect truth,
 And by repentance turn the wrath *Divine*.

When great Messiah had perform'd the work
 Of man's salvation---Prophetic John was shewn,
 What should befall, in after times---That then,
 The faithful, should well know their Lord's approach:
 Who comes to conquer vice, and wage just war,

* It is allowed by all Commentators, that the Babylon mentioned in St. John's Revelation means Rome; which, at the second coming of Christ is to be destroyed by fire. The late earthquakes in Calabria and Sicily, arising from subterraneous conflagrations, seem to point out the second cause by which this Prophecy will be accomplished, as they happened so near that capital. And from the great length of time that the Volcanoes of Ætna and Vesuvius have existed, it is probable a great part of both Sicily and Italy are internally consuming at the present moment.

'Gainst tyrants, and their slaves. Who comes triumphant,
To reward those righteous men, that dar'd t'avow
His glorious works, before an heathen world ;
And life, for truth, contemn'd. That dar'd the flames
Of Antichrist, and all his impious pow'r ;
Rais'd up by fire and sword, upon that faith,
Which speaks of nought, but peace, and boundless love.
Oh ! how shall those, whose knowledge did unfold,
The sacred page, of blessed Mary's son,
Account for truth perverted, to the blind race,
Of uninstructed men ? Ye, ye false shepherds,
Tremble---For your Master's vengeance is at hand.

Let him, who doubts of Revelation, seek---
And he shall find. If 'twas long since reveal'd,
What after times should bring---who then shall doubt ?
Who, but th' Almighty God of all, could say,
What distant periods should produce ? E'en now,
The scatter'd Jews confirm the Christian Faith. †

† The Jews were, for their wickedness, to be scattered over the face of the earth—to be every where found, but to have a resting place no where—to be a by-word, and a scorn to all people, and to continue so till the times of the Gentiles should be fulfilled. Thus did Moses prophe-

Where is their nation now ? As 'twas foretold,
 They wander over all the regions round.
 When Julian, the Apostate, would have built
 Their temple up again, to overthrow
 These truths divine---the fire, obedient burst †
 From heav'n and earth, and stop'd the vain attempt.
 What less than inspiration, could foretell
 The pow'r of Antichrist ? Who, in Christ's name,
 Should raise up pride, revenge, and horrid war---
 Set nation against nation---man 'gainst man---

ly, more than 3000 years ago—and Christ himself particularly pointed out the calamities that were to befall them. It is now very near 1700 years since they ceased to be a nation ; and all these predictions have been so literally fulfilled, that the words of Moses would at this day stand for a brief and true history of that people. What has happened to them is unprecedented in the annals of the world. And the fate of the House of Israel, has been, and is a standing miracle, in support of the Holy Scriptures.

† After Constantine the Great had established Christianity throughout the Roman Empire, the Emperor Julian, one of his immediate successors, apostatised from it. It was well known, that according to Prophecy, the Jewish nation could not be restored till the second coming of Christ. Julian, therefore, resolved to falsify Scripture by rebuilding the temple, and by restoring the Jews. But the workmen employed in the first being stopped by miraculous fires, the whole scheme was abandoned.

And loosen ev'ry bond of human life. *
Who the false Prophet could foresee, save God? †
Ye Infidels ! go read Prophetic Writ ;
And when ye find that almost all's fulfill'd---
Your garments watch, and think of what remains. ‡
When Vice is at its height Messiah comes---
Thrusts in the sickle, and the vintage reaps.
Is Vice then at its height ? Oh painful task !
To paint the crimes that flourish all around.
O where shall I begin ! What country claims
The damn'd pre-eminence of guilty deeds ?

* The perversion of Christianity by the Papal Power was foretold, both in the Old and New Testament; particularly in Daniel and Revelations. And it is agreed by all Protestant Commentators, to be the mystical Anti-christ.

† In the 9th Chapter of Revelations to the 12th verse, the Arabs with Mahomet are plainly described, and his false doctrines are figured by the smoke ascending out of the bottomless pit.

‡ All Commentators, amongst whom is the great Sir Isaac Newton, conceive that every thing in Revelation, prior to the seventh Angel sounding his trumpet, is accomplished. And whenever that happens, the nations of this world are to become the kingdoms of our Lord and of his Christ.

O Italy ! too plainly it is thine ;
In thee, degraded man retains his form,
Whilst reason rules no more. Polluted race !
Where man, and beast, unnatural lust supplies.
Where female honor, and connubial love,
Are now unknown. Where vile assassins stand,
The ready instruments of death. And where
The subtle poison yields a sure revenge.
Religion too is made a thing of sale,
And trafficks with the souls of guilty men.

In order next, is that tyrannic throne,
By Mahomet uprear'd. Beneath whose laws
The Christian faith's o'erturn'd, e'en on that spot
Where its meek Author shed his precious blood.
To other crimes, 'tis also added there,
That women are denied all right of choice,
And deem'd but beasts of nobler form. There too
The infant male, Nature's distinction loses,
To afford securer guards to female charms.
And thus each sex, in thousands, are depriv'd
The choicest blessings of indulgent Heav'n.

Thy crimes, O Rome! and thine Constantinople,
In ev'ry nation's found---tho' least in those
Where freedom yields instruction to mankind.

Here then, where freedom boasts superior pow'r---
Where all may read the Gospel's glorious page,
And study truths divine---If here Vice triumphs?
O where, on earth, doth virtue raise her throne?

Is then Religion in our Isles rever'd?
No, no, it is the scoff of rank and pride:
From the politer circles banish'd far,
And term'd a wild chimera of the brain.
In humbler life, of imitation fond,
'Tis either unbeliev'd, or disobey'd.
The few, who glory in a Christian's name,
And in the face of scorn avow their Lord;
Enthusiasts--hypocrites--or mad, are deem'd.
Not ev'n the Clergy feel the truths they speak---
Or if they feel, where is their practice seen?
Bishops, with pride, on poverty look down.
Their pamper'd tables, and their splendid boards,
Not for the poor, but for the rich are spread:

Humility and meekness thrown aside,
Ambition, wealth, and honors they pursue.
Th' inferior Priesthood imitate too well,
And tithes, not souls, engage their selfish views.
They teach, indeed, unbounded charity ;
With patience under ev'ry earthly woe :
Then roll in state to their luxurious homes,
And revel on the labours of the poor.

Doth Patriotism spread its blessings round,
And private yield to public good ? For Christ
True patriotism knew. E'en in that hour,
When the blind Jews their Saviour led to death ;
Above revenge, he for his country wept.
Here too, that Saviour is denied. Here too,
Doth faction rule, and all have selfish views.
No more the Senate meets in chaste debate,
To weigh their country's good. No more the heart
Inspires the Patriot's tongue. Who's in, who's out---
The cause of all. Where great the pow'r of speech,
The greater the reward its party pays.
Those talents, which their God on each bestow'd,

Are turn'd against their Maker's will---are bought,
In low fervility to speak whate'er
The tool of State demands. For this, do wealth
And honors wait. For this, the plunder'd poor---
The useless place---the pension undeserv'd.
Stars---Ribbons---Titles---are for this bestow'd.
Corruption like an eagle spreads its wings,
And darkens ere it pounces on its prey.

The laws are hateful---inhumanly severe---
For ev'ry trifle, blood. For sheep, or oxen,
Blood must flow. For a few paltry guineas---blood.
Thro' all the penal page, 'tis nought but blood.
The laws of property, complex and dark ;
Unknown ev'n to the sages of the bar---
For who will say he understands the laws ?
Folio on folio rises---case on case---
And the long labours of a lengthen'd life,
Too little to peruse the rule of right.
How can the poor thro' all these mazes gain,
That retribution which may be their due ?
Vain the attempt---and here, where Freedom boasts

Her feat---the laws are tools of proud oppression,
And poverty precludes from sacred justice.

The private to the public guilt keeps pace---
Gold, the first object deem'd---and penury,
The greatest shame. Tho' fraud--tho' rapine raise
To wealth--by all its owner is carefs'd.
Whilst poverty doth genius---beauty---hide,
And renders all perfection void. 'Tis wealth
Our people worship. To wealth both high and low---
Both rich and poor--do bend the suppliant knee.
When Nebuchadnezzar, in his pride set up
The golden image for his people's god---
Fire and furnace to obedience forc'd.
But here, with zeal unbounded, all adore;
And prostrate to their darling idol fall.

Hence gaming reigns triumphant o'er the land,
Detested source of almost ev'ry vice!
For it, the wretched wife neglected lives---
The child untutor'd--and the home forgot.
For it, the tenant is oppress'd--the poor
Unaided--honest industry unpaid.

For it, the love of country is withdrawn,
And ev'ry duty both to Cod and man.
In its foul train are suicide and theft--
Murder and robbery its followers are--
And in the settl'd gamester, we may view
A damn'd epitome of human guilt.

Instead of gentle love--connubial love--
Parent of happiness and bliss below--
Unbounded lust and gallantry prevails--
Domestic peace destroys--and in its room
Malice and rage, scorn and reproach arise.
From gallantry, however soft in form,
Remorse, sickness, and sorrow amply flow.
Ask of the jealous what they feel? Ask her,
Who's fall'n beneath the snare of artful lust,
The feelings of her breast? Ask of the youth,
Whose giddy steps the harlot has decoy'd,
Struck with disease, and blasted ere his prime?
For these, in wretchedness, can speak the woes
That ever must await unhallow'd love.

What is the crime that thrives not in this land?

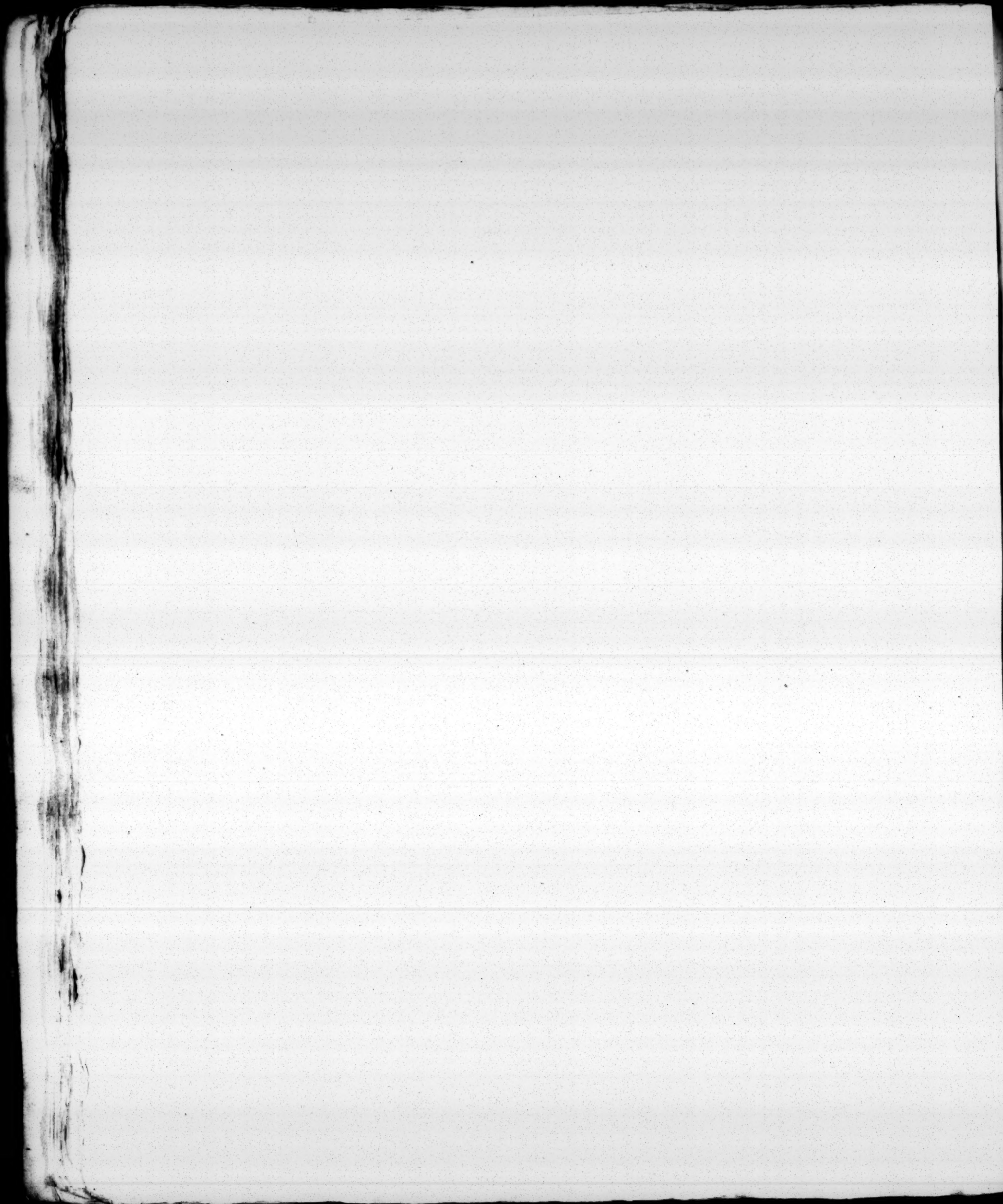
God's holy name blasphem'd, and sacred oaths
A mock'ry made. Envy and calumny---
Lying and falsehood---and all the little arts
Of low ambition, prosper here---Our youth
Diffimulation taught, as the best line
To fame and honor--Whilst true ambition,
With singleness of heart, is found no more.

Say then, what virtues are to these oppos'd?--
No virtues, but their semblance. Manners refin'd--
Civility and formal words--mere sounds--
Whilst in the heart 'tis selfish all. To self
Is ev'ry look applied. For this, the feast
And flowing bowl, and all attention's paid.
For this, each art--and bow--and fawning smile--
And all the catalogue of base deceit.

A thing, call'd Honor, takes Religion's place--
(True honor and religion are the same)
This honor in the sword and pistol lies.
If wife, or sister, or a daughter fall,
To base design a prey--'Tis honorable
If the villain draws his sword. If at the dice,

The gamester makes th' unwary feel his skill,
And plunders under forms--'Tis honorable,
If with a trigger he supports his claim.
Nor vice--nor villany--its name retains,
If he who dares to do them--dares do more,
Dares to attack the life of him that's wrong'd--
And dares, loaded with guilt, to brave his God.
Such are the substitutes of virtuous deeds--
And such the manners of our British Isles.

No doubt, a righteous few in ev'ry clime,
Exceptions rise--who know and practise truth.
Yet who can doubt the fulness of these times?
Behold! Messiah comes! But stop, my muse--
Whilst I, in silent pray'r, address the throne
Of *Power Omnipotent*. Haply one ray
Of *Light Divine*, may brighten this my song.



S E C O N D B O O K.

T H E awful day's with darkness overcast.
The earth's suspended from its wonted course.
The sun withholds its light—and the huge clouds,
With torrents big, another deluge threaten.
The forked lightning darts from Pole to Pole—
Whilst the loud thunder, upon thunder heap'd,
Peal, after peal, in long succession roars ; *
And to the world proclaims—T H E L I V I N G G O D.

When mighty Monarchs earthly thrones ascend,
Their cannon, with a paltry noise, give notice
To the little circle round—not even heard
Beyond the narrow limits of the place,

* The dreadful day, which foreruns the second coming is particularly pointed out in various passages, both in the Old and New Testament. And Christ himself says, the sun shall withhold its light, and the moon be turned into blood, and that it shall be a time of trouble, such as never was before, nor ever will be again.

Where the poor pageant of the day's perform'd.
But here, the firmament doth to the earth
Re-echo--The earth to its unfathom'd depths--
And all the vast immensity of space
Hears, and resounds throughout the universe.

And lo! unseen by mortal eye, the *Lord*,
High in mid air, his everlasting throne
Erects. Cherubs on cherubs, throng around--
Seraphs on Seraphs, wait th' Almighty's nod--
Angels--Archangels--and the Hosts of Heav'n,
(Endless procession) from their starry spheres,
Fill up the glory of their Maker's train.

Satan, and th' infernal crew that 'scap'd from hell,
Had in the air for years by suff'rance dwelt.
But now they fall, unable to behold
The splendour of their God. As with the man
Who dares to look at the meridian sun,
Tho' but a ray to that, which beams around
The great *Creator*--His weakness quick he feels,
And scarce is sav'd from utter darkness--so now
Doth Satan, with averted look, descend

To earth--and murmurs at his fall'n greatness.

To him, whilst falling, thus the Godhead speaks.
Rebellious spirit, hence--to where thy arts
Have made a fit reception. There wait the fall
Of all that worship thee. Go teach thy slaves
The Atheist's creed, lest they to freedom turn--
True freedom--by obedience to my will.
Bring proud Philosophy to shew the cause,
Of storms and tempests--plagues and bloody wars.
To shew why earthquakes shake the burning globe,
And fire and hail their dire confusion spread.
Conceal with care, that all was long foretold,
And speaks th' approach of him, who, well thou know'st,
Is come, attended with the Host of Heav'n,
To drive thee from thy long usurped throne,
And in eternal fires bind thee and thine.
This do, with hate implacable to those
Whom thy false precepts to destruction lead.

The Devil heard, but in reply said nought.
Struck dumb by th' Almighty voice, to earth
He falls--in silent rage and deep despair.

And lo ! the ready angels hasten forth,
With the last plagues of human kind. Now Rome
Doth totter on the verge of promis'd ruin.
In range unseen, th' artillery of Heav'n
Prepares to open on her destin'd head.
Flash after flash, bursts from impending clouds,
A great preparatory. The work begins,
And the loud thunder without ceasing roars,
Whilst Ætna and Vesuvius, and new Volcanos,
Torrents of fire discharge ; 'midst clouds of smoke,
That spread impenetrable darkness round.
Imperial Rome, on seven mountains rais'd,
From her foundation shakes. Her buildings fall,
Her paintings, wealth, and sculpture, in one mass
Are undistinguish'd thrown--Her people perish
In the general wreck--And one wide gulph
The mighty ruin swallows up--Nor trace
Remains of the once mistress of the world.
Where late, surrounding cities stood, are pools
Of burning sulphur. Where once, her villas rose,
And vines and myrtles, and ev'ry fragrant flow'r

Luxuriant spread their sweets and beauties round--
Brambles and briars, and noxious weeds,
Now flourish there. Where late a fertile plain,
A desert now appears. Instead of flocks,
And peaceful herds, that low'd and bleated there--
Tigers and wolves do roam, and serpents hiss.
The feather'd songsters all are banish'd far,
And in their place the hateful bird of night,
In its lov'd darkness revels all the year. *

Thus falls Imperial Rome. And this accomplish'd,
Th' Almighty bids th' obedient moon and stars
Their order change: and in the sun is seen
The wondrous sign of Christ's eternal reign.
One universal earthquake doth convulse
This globe. The sea and waves tremendous roar,
And ev'n the pow'rs above are shaken. Mankind
Appall'd, with horror view the wild commotion,
And for a moment dread the wrath divine.

Now comes the Saviour of the world, to whom

* The particulars, as to the destruction of Rome, are fully described in the 17th and 18th chapters of St. John's Revelation.

Th' Almighty gives eternal rule. Th' elect
He gathers, and from the nation's kings demands
Due homage to his right divine. Satan
From court to court, with wild amazement runs--
With false ambition swells their regal pride--
Their martial hosts combin'd--their braz'n cannon--
Their stores, and implements of war, he paints--
And with Messiah's little band compares.
Thus poison'd by the subtle fiend, they lead
Their armies forth--and in their madness send
A proud defiance to the *King of Kings*. †
Eager to spare man's long deluded race,
The Lord's anointed, yet, with reason tries,
Th' Almighty's orders to maintain in peace.
Unhappy men, is Rome forgot, he cries?--
Are all the wonders of the Heav'ns, foretold
And lately seen by all, no more remember'd?
All these denote my everlasting reign,

† The description of the Messiah's war against the beast, the false Prophet, and the Kings of the earth, with his victory and the binding of Satan for 1000 years, is very particularly described in the 19th and 20th chapters of the Revelation of St. John.

And speak that I am David's promis'd seed.
Satan, who fell himself by damn'd ambition,
Swells your unbelieving souls with the vain strength
Of mortal pow'rs. For well he knows his reign
Expires, when I ascend the long lost throne
Of Holy David. Hear me, ere 'tis too late.
Thoufands--ten thoufands--of my Father's Host
Surround me, tho' unseen--and instant death,
For your destruction, in their hands they bear.
Arm'd with his pow'r divine, my will is fate--
And with a word your num'rous troops shall fall.

In vain he speaks ! vain glory steels their hearts,
And in their turn they threaten to destroy.
Each various nation to its standard hastes,
And form'd in columns, they advance to war.
When lo ! the Lord of Lords, as long foretold,
That sword, unsheath'd, which from his mouth proceeds ;
And gave the dreadful word--that reach'd to Heav'n.

In a moment, all their troops arrested stand.
Their arms drop down--their matches fall to earth--
An instant faintness runs from rank to rank--

Death in their looks, they totter--and they fall.
And now, from all the winds of Heav'n are seen
Vultures and crows, and ev'ry bird of prey,
In rapid flight. Who, as 'tis written, feast,
On fallen Captains, and those mighty men,
That rang'd in fight against the *King of Kings*.

The faithful saw, and silently ador'd!
Fresh wonders fill their minds. Behold, from Heav'n,
An Angel comes, with chains that can defy
The pow'r of fire eternal. Satan he calls,
And straight the fiend attends--For here his pow'r
Is ended. Unable to resist, he's bound,
And henceforth in his proper shape appears.
Till then, in any shape his fancy pleas'd
He came--and oft in loveliest forms seduc'd
The human race. But now, the chosen few,
Behold his hideous carcass as it stands;
Of dress and ornament, and all disguise
Bereft. Blotches and boils, and running sores--
Pimples and scurvy, and scaly leprosy,
His face and body cover o'er--obtain'd

In Cyprian lusts, or Bacchanalian rites.
His sides and limbs are mark'd with many a scar,
The consequence of wars unjustly rais'd,
Or else, in private broils or murders gain'd;
That ooze out daily black and putrid gore:
And in his looks are seen, malice and rage,
Ambition thwarted, and revenge denied.

The Angel straightway bears the fiend away,
And in his horrid prison binds him fast:
Its mouth, where late Rome stood, is sealed up,
Until th' Eternal Word Satan shall loose
Once more, as John foretells, to prove mankind.

And now, thro' all the skies th' *Almighty Voice*
Proclaims 'tis done. The musick of the spheres,
With all the instruments of Heav'n resound,
Whilst thus Messiah sings with lips divine:

To thee, Almighty Father! Parent of all!
Whose arm this day the pow'r of Satan crush'd,
And thus hath bound in adamantine chains,
Be glory evermore. Thy name be prais'd--
Thy name alone ador'd. And may thy will

Henceforth be done on earth--as 'tis in heav'n.

This said, the new strung harp of David sounds
The *Great Creator's* praise. And with it rise
The swelling notes of all the instruments,
That man's invention forms. And all the elect
Their voices raise, to laud their *Maker's Name* :
Whilst from on high Cherubs and Seraphs join.
Angels--Archangels--sing their Heav'nly songs--
And endless Halleluiahs fill the skies.

T H I R D B O O K.

TRANSFIGUR'D now, Messiah stands confest !
And in his face his Father's glory shines.
Th' elect he leadeth unto Sion's hill,
Loaded with spoils of nations and their kings.
Then straight the scatter'd Jews, with all their wealth,
From ev'ry quarter seek the holy land.
Their hearts subdued, with humbl'd looks they come,
And with contrition bend to him they flew.
Sincere repentance purifies their souls.
With gratitude they own the wonders wrought,
For Abraham's seed--And in sincerity
And truth--they prostrate fall to Israel's God.

Had'st thou for ever thus, Messiah cried,
Thy heav'nly Father worship'd--what numerous ills
Had Israel 'scap'd. When, for mankind, my blood
Was shed--your crimes, brought on your guilty heads,

That blindly you should slay, him, who alone
 Could Israel save. But let not this dismay.
 Your penitence sincere is heard in Heav'n,
 And you shall move no more. Quick then erect
 Jerus'lem's walls, in splendour yet unseen;
 For here I raise my everlasting throne. *

The Jews, rejoicing, instantly obey.
 And lo! her palaces and temples rise,
 In true magnificence. In polish'd marble,
 Exquisitely wrought, the diff'rent orders
 Are with justest taste dispos'd--Her lofty spires
 The streets adorn--and strictest symmetry
 In all her buildings is display'd. Whate'er
 Babylon, of old renown'd, or later Rome--
 Or Paris, or London, now can boast--is here
 So far excell'd, as not to be compar'd.
 Such is the future mistress of the world.

Thro' all Judea other cities rise.
 Delightful villas o'er her plains are spread,

* The restoration of the Jews--the magnificence of the new Jerusalem--
 and the happy state of the whole world under the reign of the Messiah, is
 pointed out by all the Prophets.

With trees and shrubs and fragrant flow'rs adorn'd.
Her vines luxuriant bear the clust'ring grape,
And ev'ry fruit tree yields delicious plenty.
No weeds, or noxious plants, are seen to grow,
For at Messiah's word, as once the fig tree,
All are wither'd--thenceforth to spring no more.
The fertile fields their fruitful crops display ;
Or verdant pastures, stock'd with fleecy sheep,
And lowing herds, and gen'rous steeds, that raise
Their swelling crests, eager to bear the weight
Of gentle masters. Each lovely bird is here,
Who all with tuneful notes do warble forth
Their Maker's praise. And in the place of owls
Sweet Philomel is heard through all the night.

And now Messiah to the Jews gives laws--
So pure--so free--that all approve. No more
Doth poverty afflict mankind. The rich,
No more oppress. For henceforth ev'ry bliss
That earth affords, by virtue is obtain'd ;
And equal justice is dispens'd to all.

Religion now, when truly understood,

Is found the surest path to bliss below.
No harsh restraint--no gloomy notions there.
Nor creeds--nor forms--nor the proud orthodox,
Puff'd up with vain Philosophy, disturb
Mankind. Christ's plain and simple truths, at length,
Are clear to all. To gain immortal life,
All feel, no more requir'd than this--that they
Should worship God in purity of heart,
And do by others what they would, that others
Should by them. In this consists the law divine.

The Sabbath's made a day of mirth and joy.
For rest, amusement means. But first they rise
Their Maker to adore. His holy house
They enter, and in sincerity perform
Their pure and simple worship: Then dedicate
The day to innocent enjoyment; such as
Their fancy suits. For cheerfulness, not gloom,
The Christian speaks. And from the joyful heart
True gratitude and adoration flows.

Out of that blessed Host, that shed their blood,

For Christ, and with him live for ever now, †
 The Priesthood's chosen. Incapable of fault,
 They teach their flocks the way to gain, like them,
 Immortal life. Their precepts, by example,
 They confirm : And ev'ry act of theirs proclaims
 True holiness. In hospitality
 They live--and at their temp'rate boards they prove

† In the 14th chapter of Revelations, the Lamb is said to stand on Mount Sion, with 144,000 persons of the tribes of Israel. They are called the First Fruits unto God and the Lamb, and are described as capable of singing a new song which none but them can learn. From some passages in the 20th chapter, we also find they are kings and priests unto God and Christ, and to live and reign with the latter during the Millennium. No doubt it is them that are likewise meant by the Saints, whom Gog and Magog are to come up against after the 1000 years are expired. They therefore live for ever, and are those whom Esdras describes, as putting off the mortal cloathing, and on whose heads he saw the Son of God placing crowns.

But though the 144,000 alone commence their immortality, millions on millions will live during the Millennium, who will secure a happy resurrection when this globe passes away. With this agrees the 13th verse of the 14th chapter of Revelations—And I heard a voice from Heaven, saying unto me, write, blessed are the dead, which die in the Lord from henceforth : yea saith the Spirit, that they may rest from their labours, and their works do follow them.—This passage is applied to the times subsequent to Christ's second coming, as will appear from the passages before and after it, and to none other.

To their delighted guests--that to enjoy,
But not abuse, the pleasures of this life,
Is the undoubted path that leads to Heav'n.

In regal state, Messiah now receives
The Princes of the earth--who lowly bend
To their acknowledg'd King--and from his hand
Their crowns obtain. Your thrones ascend, he saith,
And rule with justice. The tribute I demand
Is this--that I may find your people happy.

Thus speaks Messiah, and th' obedient kings
Haste to perform his will. Their laws the same
That rule Judea--the same is the effect--
And universal bliss is felt below.

The golden age, a fable thought, at length
In rich perfection is display'd. Their swords
To plough-shares turn'd, and ev'ry instrument
Of war, to ornaments of peace converted.
All that man requires, the cultivated foil,
To honest industry returns. And peace,
With its companion, plenty, crowns the world.

Thus far my muse describes the laws external.

How shall I sing, the cultivated mind--
The regulated passions--and sweet sense
Of giving bliss to others--our first bliss?
How shall I sing the undefining heart,
That knows no thought it is ashamed to own--
Like the first pair, in nakedness most lovely?
How shall I sing the soul, with adoration
And true piety, in ev'ry thought obedient
To its Great Creator's will? Too weak my muse!
But I will sing man's happy state--and thus
Unfold what true religion doth bestow.

Henceforth, the youth of either sex are train'd
To virtue and simplicity. No art allow'd,
For there is need of none. Without disguise
They live--and as their dispositions suit--
Not fortunes--they form connubial leagues. They join
Both hearts and hands; and love's mysterious rites
With innocence they prove. Inconstancy
Is now unknown--unwish'd for. For who that makes
That glorious rule, of doing unto others
What himself expects, can be inconstant?

Here then, one lovely fair to each is given ;
The happy mother of a beauteous race ;
And sweet partaker of each bliss below.

Henceforth, no turbulent ambition blasts
The happiness of man. For all perceive
The emptiness of pomp and proud parade.
One glorious object is alone their care--
Eternal life. To this they look. For this
Each duty they discharge--and love unbounded,
All society pervades. For well they know,
That love to one another is true worship
To the God of all. Murder is then unknown,
And paltry gold, or ill got wealth, no more
Respected here. No more are stars or titles--
Equipage or gaudy show--their vain pursuit.
The Christian faith's reveal'd to all--and all
Are anxious treasures to lay up, where rust
Nor moth corrupts. Certain that death must come,
Ere they enjoy their wealth--they live to die.

Thus, in alternate labour and amusement,
Pass their happy lives. Delightful seasons roll

With health and plenty in their friendly course,
And temperance precludes from all disease.
The ag'd look forward to the bright reward
Of well spent lives. The young, with innocence,
Enjoy the blessings thus so amply giv'n.
They view with wonder all creation round.
Whether the starry spheres, immeasurable,
Or insect too minute to be beheld,
Without the aid of art, employ their minds--
Alike they own th' Almighty's hand. Alike--
In ev'ry tree and flow'r, contemplate God.
Then to themselves, most wonderful of all,
They turn. And then to him, who made the heav'ns--
The earth--the sea, and all that is therein.
Their minds prepar'd, they hear, nor disbelieve
That dust and ashes shall revive: For all
As wonderful appears. The Christian faith
Reveal'd, and blessed hope in an hereafter,
Fills ev'ry pious breast, and all is peace.

Yet still doth death remain. That bitter cup
By all, save the Elect, who die no more,

Must yet be swallow'd--and ev'ry blifs below
Must be relinquish'd. Say then, ye Atheists,
And ye Deists, say--ye who deny that faith,
Which can alone secure eternal life--
What tho' fortune, health, and ev'ry blifs,
That earth affords, be thine? What shall support
That hour, when dissolution is at hand,
And all must be forsak'n? Forsak'n too,
Without a hope, beyond the senseless grave.

And now, Messiah with his faithful host
Each monarch visits: And beholds his will
Obey'd--for all are happy. Their courts, correct,
No useless splendor knows, at the expence
Of those they govern. Yet real state, that serves
T'impres respect upon the subject's mind--
That gives due weight to regal pow'r, and speaks
The king--in each department is display'd.

What were the feelings of the godlike man,
When he beheld the cultivated world,
Beneath just laws, one universal scene,
Of happiness become, and sweet contentment?

Unutterable pleasure fill'd his breast !--
Such as the good, who in an humble sphere
Their charitable hands to wretchedness extend,
May guess at ; but the selfish ne'er can know--
And thus he speaks the fulness of his heart.

O God ! who made me what I am ! and gave
This goodly frame, with all the thoughts that fill
My mind--That made me feel the highest bliss,
Was pow'r to give to others happiness ;
And taught my soul that virtue only could--
O hear me now pour forth my ardent praise,
When I behold the human race to smile,
And health, and happiness, dispens'd to all,
Thro' me. O what my sufferings in the scale
Compar'd to this ? Ten thousand deaths had been
Cheap purchase--thus to redeem a world deceiv'd.
By Satan taught to think, that vice could give
Pleasures beyond what virtue yields. But now
Convinc'd, that real bliss from virtue flows.
O Father ! teach my thoughts due thankfulness

For this great bounty undeserv'd--That I
May, in thy sight, true gratitude acknowledge.
And as I feel superior blifs to all--
O teach me how! superior--to adore.

F O U R T H B O O K.

THUS, for one thousand years, Messiah reign'd,
And peace and happiness dispens'd below.
But now th' Almighty bids, and Satan's loos'd;
Who, to his nature true, in various shapes,
Incites to vice. Variety he paints,
Instead of mutual love. Wishes for wealth,
Not wanted--for pow'r and rank, unmerited--
Is rais'd in many a fickle mind. Envy,
And false ambition in their breasts are felt,
Whilst real bliss and sweet contentment flies.

Thus in suggestions, Satan spreads his wiles,
Amongst those nations where Messiah rules--
But farther off he hastes to levy war,
And try once more what human arms can do.

The savage tribes of Cannibals, scarce known
In these our times, revolving years had spread

O'er all those countries, just discover'd now;
 And parts as yet conceal'd. They own'd not Christ,
 Tho' oft Messiah would have taught his truths,
 By reason, not by force. For force destroys
 Free will--and free will gone--all merit's o'er.
 These wretches, once before, tho' strange to tell,
 In other times had liv'd--For all do live
 In different periods, to themselves unknown.*

* This opinion, however singular, I take to be the great key to many parts of Scripture. We know from Christ himself, in the 17th Chapter of St. Matthew, that John the Baptist had been formerly Elias. The Messiah also, in the 3d Chapter of 1st John, expressly says, that except a man be born again, he cannot see the Kingdom of God. This I know is generally taken figuratively; but Nicodemus, to whom it was spoken, understood it to be, that he was again to come through the womb; and Christ, instead of saying that was not to be the case, bids him not marvel at it, at the same time giving him instances, as to the wind, of things that were, but which he by no means could comprehend. Supposing then this to be really the case, I will state a few things that appear to me, as to the plan, by which God is restoring man to that state from whence he fell.

I apprehend, that no man has lived since the Flood, who was not in existence before it. And that all, both good and bad, were born again subsequent thereto. The worst were regenerated in the line of Ham, and particularly in his son Canaan, which will explain that passage where it is said,—Curfed be Canaan, a servant of servants shall he be, unto his brethren.—The best were brought again into the world in the line of Abraham, and his son Isaac, and though not yet capable of the pure worship

Their former state had been in days enlighten'd,
When the wondrous art of printing had diffus'd

ordained by Christ, they were able to receive a preparatory to it, and the belief in one God, as revealed in the Mosaic dispensation. But all but this race were Idolaters; and were incapable of being otherwise, till another stage of their existence.

Agreeable to these notions, I suppose, that all the best and worst of the Israelites were actually born again into the world at the times of Christ. This will explain the passage, which says, that all the blood which had been shed from the days of righteous Abel till that time, should be required of that generation. On the other hand, the best became Apostles, and other zealous Christians, sacrificing life itself in the support of truth. And we accordingly find, that at the second coming, the distinction in the House of Israel still continues. In the 14th Chapter of the Revelation, 144,000 of the descendants of Abraham are described as the first fruits unto God and the Lamb; and in several subsequent passages of that prophetic book, we find they are to live and reign with Christ for ever. These elect agree with what St. Paul says in his Epistle to the Corinthians—But every man in his own order, Christ the first fruits, afterwards they that are Christ's at his coming.—Now I think it is not only the Apostles, and first zealous Christians, that then live again, but also that all that were on the earth (at least of the Jews) when the Messiah was crucified, will also be on the earth at his second appearance. This will explain the 22d and 23d Verses of the 21st Chapter of St. Luke.—Verily I say unto you, this generation shall not pass away till all be fulfilled.—Before this, Christ had described his second coming, and as all then on the earth died, that very generation must be born again, or these words would not be fulfilled. To the same purport is a part of the 1st Chapter of Revelation—Behold he cometh with clouds, and every eye shall see him, and they also which pierced him.—And agreeable to his description of the generation of

**Knowledge and learning--and th' historic page
Most fully had disclos'd those sacred truths,**

vipers in which he lived, is the war, which those men regenerated, makes on him at his second coming, and in which he is so compleatly victorious. After which, as in the 19th and 20th Chapters of Revelation, the Millennium actually commences.

To pursue this plan, I conceive, that at the commencement of the Millennium there will be great multitudes on the earth, who are capable of eternal life, but must go through this last probation. From them, in their due order, during the Millennium, will spring all that can obtain happiness. And after the 1000 years, will come up those who are incapable of that purity, which can alone enter Heaven. The devil being then loosed, and all the inhabitants of the earth, except the 144,000, being corrupt, he leads them against Christ and the elect, when they shall all be destroyed by fire; and thus the whole race of men, having gone through the allotted stages, with a perfect free will, this globe passes away, and then comes the general resurrection.

It may seem strange that men do not recollect their former stages of existence. But this ignorance may answer many wise purposes. Without doubt, a consciousness of it will in the end be known; and with this agrees the passage, that some shall awake to honor and happiness, and some to shame and everlasting contempt.

I shall only add, that many difficult passages are cleared up by this explanation. The visiting the sins of the fathers on their children, is only putting those, who deserve punishment, in that line of regeneration. The confining of the Mosaic dispensation to the seed of Isaac, and Christ's doctrine not being given till after the world was 4000 years old, is also rendered plain. So likewise, the Messiah could only lay the foundation of his kingdom at his first coming, because at that time men were not sufficiently prepared, and free will is indispensable to virtue. And there are many other things in Scripture to which this doctrine gives an easy solution.

Which Moses taught, and Mary's son confirm'd.
But they, all Revelation had despis'd--
All, but the light of reason, they disdain'd--
And now unknowingly they fill that state,
Which they so oft had boasted--but soon alas !
To be reveal'd, to their eternal shame.

Thither the devil speeds, and with him takes
A few, who falsely own'd Messiah's sway.
In their first states, they had to vice so fall'n,
As now to be incapable of virtue :
And tho' the wonders of Messiah's reign
Were faithfully recorded ; with the slaughter
Of the nations and their unbelieving kings,
Yet all was disbeliev'd, because not seen
By them. So void of faith, their worthless hearts.
These report the wealth and culture of the land
From whence they came. Its ornaments they paint,
Its gold and silver, and its precious stones--
Its cities--villas--herds and fruits delicious--
Its people, tho' corrupt, yet still unarm'd--
A certain, unresisting, easy prey.

Thus th' adventurers that gain'd the shore
Of Mexico, on their return, display'd
Samples of gold and wealth, and fir'd the minds
Of Anti-christians--For Christians ne'er could take,
By force, what sacred justice must deny--
And as the sov'reigns then of Spain attended--
So list'ned Gog and Magog to the tale.

Their light of reason fails, and they behold
Messiah's kingdoms as their lawful spoil.
Their light of reason bids them to procure
Whate'er their appetites require--no matter,
Tho' millions upon millions fall, so they
By slaughter can enjoy what earth affords.
Their light of reason shows no other life--
Nor is it strange, as death to them appears
Their end--that here their will should be their law.

Instant they call their savage warriors forth.
Bombs--mortars--musquets--cannon--they had none :
For these inventions were long since forgot.
But spears, with barbed bones, or pointed pebbles,
And bows and arrows, and their wicker shields,

As in the earlier ages, are display'd.

Their kings declare their purpose to subdue
The kingdoms of Messiah. Impetuous joy
Is felt by ev'ry warrior--And all proclaim
Their loud applause. Their numbers are so great,
That they are countless as the ocean's sand,
And with destruction threaten Sion's throne.

Thus once the Roman empire was attack'd
By swarms scarce heard of, from the northern hives,
And to their fury fell--But Rome, whilst virtuous,
Invincible was found, as now Messiah.

Yet Satan's wiles deceiv'd ev'n those o'er whom
Messiah rul'd; th' Elect alone excepted.
And as the hosts of Gog and Magog came,
This faithless generation hastes to pay
A servile homage to superior numbers,
Forgetting all the wonders of their God.

That faithful band, which Christ before had led,
Against the nations and their kings, encamp
Around the holy city's walls. At length,
These saints encompass'd seem to mortal eye,

Just on the verge of fate inevitable--
When lo ! Prophetic truth's again fulfill'd--
One universal blaze from Heav'n descends--
And quick as light'ning are their foes consum'd.

This done, Satan and all his demons seiz'd,
Are cast into the lake, for them prepar'd,
Of fire and brimstone -where, bound for ever fast
In an eternity of pain, they live.

Sad contrast to that bliss they once enjoy'd.
In vain they seek to lose all sense, and end
Their wretchedness by ceasing ev'n to be.
Annihilation they implore--yet that
Impossible--For they, oh hapless crew !
Had gain'd, before their fall, what then was deem'd
Th' Almighty's choicest gift--*Eternal Life*.

And now th' Almighty's throne, disclos'd, appears
Unto Messiah, and his saints victorious,
With splendor undescribable. Their eyes,
New strengthen'd, they behold the Majesty
Of God. The books of life and death are open'd ;
And on his right hand plac'd Messiah sits. -

All that e'er liv'd on earth, then live again,
And stand before the throne in order rang'd.
The recording angel, in a voice that all
Can hear, then reads to each his diff'rent states--
His thoughts and actions he recounts--His pow'r
To gain the crown of life immortal's prov'd--
And all the justice of the Great Creator,
Temper'd by mercy--is by all confes'd.
Then are their virtues and their vices weigh'd.
If worthy found, they join Messiah's host--
If worthless, they to the left are handed o'er,
Where the inflicting angels ready stand.

The books thus read, th' Almighty Father bids
The Son, with mercy, to pronounce their fate.
Messiah rises, and obeys his God.
Oh hapless men! For whom, in vain, I shed
My blood--For whom, in vain, the Prophets rose--
Your doom be this. Where Satan and his crew
Are bound; there likewise must you live in pain,
Till years, equal in number unto those
Which you on earth abus'd, have pass'd away.

Happy for you the tree of life escap'd--
 Else, like the angels fall'n, your punishment
 Eternal must have been. For you, like them,
 No qualities have rear'd, suited to heav'n--
 And time, is now no more to them or you.
 This then is all that mercy can afford--
 That when your years of punishment are o'er,
 Your hope, when you on earth your time mispent,
 Shall be accomplish'd--Annihilation--yours--
 And you shall be, as you had never been. *

For a moment, all in silent horror stood--
 Then burst into one shriek of woe. They pray--
 They call--they supplicate. Yet not from virtue
 And contrition--but from fear. In vain they seek
 Their doom to alter--and to their vices true,

* There are several expressions in Scripture, that make eternal life and happiness to mean the same thing in regard to man. Therefore I conceive that eternal punishment belongs only to satan and the demons: and that wicked men, after their share in the lake of fire, will be annihilated. This agrees with the description of the Tree of Life in Genesis, which after Adam's fall, was guarded lest he should eat of it. Now can it be supposed, as it was withheld from him, on account of his transgression, that wicked men will eat of it after the final judgment? And if they are not to have eternal life, eternal punishment is impossible.

They then with execrations rend the air.
With oaths and blasphemy, they curse that pow'r
By which they fall--and threaten to resist
The just decree. Vain effort of their rage,
And impotent resentment--For quick, as thought,
They sink to hell, and merited damnation.

And now, th' Almighty bids, and earth dissolves,
And back to chaos falls. Then, at his word,
Another earth appears. No sea is there,
For raging billows, and tempestuous waves,
And dangerous voyages, are allow'd no more.
But beauteous lakes, and streams of living waters,
In abundance flow. Nor storm--nor tempest now.
Eternal sunshine, by sweet Zephyrs cool'd
Are in their stead. This earth one garden seems,
That needs no culture--but spontaneous bears
Each diff'rent grain, and fruit, that now are known.
Its verdant lawns, by herds and sheep spread o'er,
That bleed no more for man. In bliss they live,
Without decay or increase--For man and beast,
In numbers full, no more shall multiply.

Each bird--each animal--of ornament,
 Or use, are here. And ev'ry tree and flow'r,
 That can delight the senses, here abound.
 Gems and precious stones, and gold and silver,
 Are strew'd, common to all. Delightful buildings
 Are prepar'd, and here no labour is requir'd ;
 Save what to rest and pleasure gives a relish--
 For of itself, this earth without decrease,
 Produces all that fancy can demand.

Holy Jerusalem in the midst is seen.
 Her streets of gold--her walls of precious stones--
 Her gates of solid pearl--her trees of life,
 And streams of living waters, all prepar'd,
 And ready to receive their great Creator.*

Messiah and his Host, with wonder view
 The new creation--And thus th' Almighty speaks.
 Ye, who o'er vice triumphant rose, behold
 Your bright reward. This earth's for ever yours ;

* This description of Jerusalem is taken from the 21st Chapter of Revelation. Indeed the outline of the whole poem is chiefly from the nine last Chapters of that Prophetic book. And I recommend it to the reader to give them a careful perusal.

With all imagination can demand :
For vice thus conquer'd, your wishes are your law.
Male and female my creation was--and man
Is but a part of that creation. His side
Produc'd a semblance of himself. A form
Like his, tho' softer. A voice like his, tho' milder.
A mind suited to his, tho' gentler. And looks
That speak a sweet reliance on that strength
From which it came. These join'd alone can form
The perfect being Man--and therefore now,
For ev'ry male its kindred part's redeem'd.
Haste then, and to yourselves unite yourselves--
Each heart will join its own, to part no more.

He spoke, and all obey'd. No jarring minds
Were here. For each receiv'd the hand he fought--
And love--his love repaid. Tho' virtuous all--
Yet all were diff'rent. But ev'ry pair
Had kindred souls, and mutual thoughts of blifs.
So wonderful the ways of God—not one
Of all this num'rous host his lot would change--

Nor other make his partner of eternity. †

The earth its blest'd inhabitants receives,
And all its fruitful regions they possess.

Yet still, pre-eminence belongs to those,

Who by superior virtue had attain'd

A greater capability of bliss.

That faithful host, who in Millennium liv'd

The constant partners of Messiah's reign,

Jerusalem inhabit. Their worth confess'd

By all, entitles them to this precedence.

Nor could the rest of human kind, tho' fav'd,

Its constant splendor bear. For there their God

Doth dwell--the light thereof. Eternal day

Reigns there. And night to them still needful found,

Is there unknown--but as they choose they visit

Holy Sion's walls. Her gates for ever stand

† As all who inhabit the new earth live for ever—and as male and female only make up one complete man in the Scripture sense, it follows there can be no marriages in Heaven, the union of the sexes being from the first complete. And in a state of eternity and perfection, children cannot be supposed, because that would imply a progressive and imperfect state, which is incompatible with eternal and undisturbed felicity.

Unclos'd--that all the nations may behold
The glorious Majesty of *Israel's God*.

Thus, in eternal round, each wish, each thought,
Is gratified. What appetite demands,
Each bough--each field--supplies. And for their thirst,
Each stream provides nectareous draughts that ne'er
Intoxicate. Then with ev'ry closing day
Each happy pair unto their nuptial bed
Retires. As once did Adam and his Eve,
When innocence was theirs--so now do they.
And to the joys, that bless'd them first, is given;
That good and evil known the good's preferr'd--
Evil despis'd--and all are now allow'd
Freely to eat the fruit of life eternal.

Messiah and the elect to these enjoyments
Add superior knowledge. For God to them
Reveals those wonders in which now the mind
Is lost. Each tree--each flow'r--each bird--each fish--
Each beast--each insect- then they comprehend.
The stars, in wondrous order, how they move--
And all existence opens to their view.

Thus do the good enjoy immortal life.
No laws but those engrav'n on their hearts
They know. Their passions and their appetites
Thus rul'd, give ev'ry bliss that fancy forms ;
Whilst they in ev'ry joy and pleasure own
The hand from whence it flows. And as their bliss
Is endless--so also endless is their praise.
One heart--one mind--one soul--doth all combine--
In adoration ! to the God of all.

F I N I S.

